THE ORIENTAL MYSTIC MYNA.

A monthly Magazine Devoted to the study of Comparative Religion, Philosophy, Psychology, Occult Science and Politics,

EDITED BY

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AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair: Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.
On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

THE EVOLUTION OF THE COSMOS.*

The subject of this evening lecture is extremely important, in so far as it differentiates the philosophy of Saiva Siddhanta from other systems of thought. An incorrect understanding of this integral part of Saiva Siddhanta tends to a very sad confusion of this distinct system with others widely differing from it. A very slight misapprehension of this fact would be sufficient to efface the characteristic mark of this philosophy, rendering its services ineffectual to produce the grand intellectual growth of humanity which it has pre-eminently in view. Why, even apart from the

* A lecture delivered in the 2nd annual meeting of the Saiva Siddhanta Conference.

consideration of final results, is it not conformable to reason that the operations of our intellect should be conducted on strictly logical lines in order to grasp the intrinsic character of all objective and subjective phenomena of nature? Therefore it is not my purpose, here, to gloss over the faulty arguments brought to bear upon this vital question by the idealistic school of thinkers, but to go straight to its very inmost core critically examining the views of Idealism with those of Saiva Siddhanta.

With these few introductory remarks, I, now, enter into the subject.

The cosmos is this visible universe brought into order and arrangement; and it falls into two main divisions, the organic world and the inorganic world. That which is capable of structural growth and which is, therefore, endowed with life is called the organic, while that which is incapable of such structural growth and which has therefore no life is called the inorganic. My body is a part of the organic world and this building a part of the inorganic world. But the two worlds stand in such close relation that an independent and separate existence of each is inconceivable.

Now what makes the difference between the two worlds, the organic and the inorganic? What makes the difference between my body and a lump of gold? My body is not what it was in my childhood, it is not that which was some two years ago, it is not the one which was yesterday, nay, even the last minute, but that which becomes fresh and renovated every day, and every minute, that which is continually changing, casting off the dead animal tissues, absorbing and assimilating new matter to renew and invigorate its entire vital parts. Now, take the lump of gold and suppose that you have it in your possession for the last twenty years, without altering even the smallest fraction of its size and property. Well, what do you see of it? you see it now as it remained the twenty years ago. It has not changed itself in any way, it has the same size, the same bright gleam and the same quality. While, within the last twenty years, my body has undergone considerable changes in the steady growth of its organic arrangement, the precious metal has, all the time, remained perfect and changeless.

Here, it may be objected that the gold, too, we see, is altered and shaped into numerous jewels and fancy ornaments. But no, the change is not from within as in the living body, but it is caused by agents from outside. And so, the objection does not hold good.

Now, it is perfectly clear that the difference between the two worlds consists in the inherent

power of growth in the one and in the perfect unchangeability of the other.

Again now, it may be asked, how is that that, of the two constituents of cosmos, one is capable of evolving of itself, while the other remains totally dead ? To this it may be answered that, in the organic world, a self-moving conscious principle generates the necessary force required for the guidance of structural growth, whereas in the inorganic that power is wanting. Of this, we need not go farther for an illustration, the one mentioned before would serve here as well. I wish to see, my eyes see, I wish to hear, my ears hear, I wish to exert, my museles do it, I wish to run, my feet do it, I wish to lie down and rise up, my body does the both. But take the lump of gold, will it see and hear, will it exert, will it run, will it lie down and rise up? No, it can do neither of them. Why? Because, there is no conscious life-power in it. Now, you see the difference in the materials is caused by the presence or absence of the life-power within them.

The organic as well as the inorganic divisions of cosmos are the outcome of a common basic principle underlying the two. From that common source there cannot spring up two different worlds, if there do not exist in it that life-power which would infuse its force into that disordered material cause and bring forth from it a harmonious part of perfect organic type. Thus, for the production and growth of an organic body, the indwelling force of a life-principle becomes absolutely necessary, as an agent of creation. Where this life-force does not manifest, the primordial cause of matter remains dull and inert, and there is still such an unlimited extent of world-stuff untouched by life-throb that renders even the reach of our imagination quite insufficient to measure it. See the grand and huge mountains made up of lifeless stones; see the quarries scattered all over their space with glittering diamonds, opals and rubies which have no life; see the dug-up mines where the dead mineral ores lie hoarded up in immeasurable quantites; see this immense earth composed of numberless particles of sand destitute of all vitality. Not this earth alone is formed of so much dead matter, but there revolve in the remotest firmament countless spheres of lifeless material many times bigger than our Sun, compared with which this our globe is a mere tiny atom. Well, what is the purpose for which so great a magnitude of matter remains devoid of life and all organic growth? It is for the upbuilding of more and more developed forms of body, which the life is putting forth day after day, month after month aud year after year. The steady and continuous growth of an organic body is

sustained by the assimilated particles of matter drawn upon the inorganic world. We may expect a time, though not in the near future, when the entire cosmic stuff will glow with life or self-conscious power, when there will be no longer any necessity for the separate existence of dead and dull substance, and when the services which the material principle has been rendering to souls will have been almost over.

In the preceding argument, I spoke of the basic principle of the cosmos, and of the vital force co-existing with it and bringing into existence this gross world of infinite variety out of that common cosmic source. This common cosmic source is spoken of as Anirvachaneeam in the Upanishads, which is an incomprehensible and inexpressible state of matter, but the conscious spirit lying one with it is still subtler and is of pure intelligence. Here, the Idealist steps in and asks, 'How is that proved?' Is not Life itself the primitive cause of this world? why seek ye for some unknown subtile state of matter?' These questions, we shall proceed to answer, before considering the Evolution of Cosmos as expounded by the philosophy of Saiva Siddhanta.

The fundamental cause of this gross and visible material world must be an invisible and subtile element of matter and not the self-conscious life-principle distinct from it. All the gross forms of matter enter into their finer conditions at the lapse of a certain length of time. When you inset a seed in the ground, first it strikes root, then it sends forth sprouts, leaves, twigs and branches; in this manner it grows on and on and on for some time until it goes on again into seeds. From the heap of clay are produced different kinds of earthenware which, when broken to pieces, return to their original state of clay. The watery vapour floating in the sky, when come into contact with cool breeze, freezes and comes down as rain drops; and the water, by the action of solar heat transforms again into vapour. If what applies to a part of an object be equally applicable to its whole, then what happens to a seed, clay and vapour must also become true of this cosmic process. The seed, clay and vapour are causes, the tree, pot and water are their effects. Is there any difference between the cause and the effect? Yes, there is, but that consists only in form; in respect of quality they are one and the same thing. A handful of clay forms the material stuff out of which are manufactured two or three pots which are nothing but clay in a different shape. So on, you see that cause is the finer form of effect and effect the grosser form of cause. Applying this invariable law also to the physical universe we deduce that the rudimentary

state of it must be the most subtile and invisible form of matter. What is called as Satkaryavada in Saiva Siddhanta and Samkhya is this same universal law of causation, which holds that what is found in the effect must also be found in the cause but in a much rarefied condition.

Well, what do we find of this gross world? We find it made up of dead and thick stuff, except the centres vivified by life-power. Even these vivified centres lose their vivacity, as soon as the life-power that enlivens them ceases to act upon. From this it follows that this gross world is a composition of pure dead substances and that its rudimentary substratum too must be of the same description. This substratum of matter is called in Saiva Siddhanta as Prakritimaya. Beyond this Prakriti there are still finer and finer planes of matter of which I will have to speak more in detail in the subsequent part of this lecture.

Here, again, the Idealist argues that, apart from mind, matter has no existence of its own, it being a bare reflection of thought. Take a crystal sphere. What are the constituents which it is made of? They are the thickness, roundness and transparency. It is an admitted fact that we cannot know what the matter in itself is, except as it is known through its qualities; and, here too, the crystal sphere is not cognised independently of its qualities indicated. Coming to consider these qualities of the crystal, I find them to be pure forms of my thought. What is thickness, what is roundness, and what is transparency, except as they are different states of my mind produced in me by the vibrations transmitted to me through my senses of touch and vision. Hence, that matter is an absolute creation of mental faculty, is forced upon us as an inevitable conclusion of truth. And so on, the Idealist proceeds.

No doubt the above argument is a very strong one in favour of Idealism, in so far as it has blinded even some of the brilliant intellects that the world has ever produced, with regard to the really fit position which it ought to occupy in the range of philosophic thought. But, without being carried away either by its fallacious reasoning or by the influence which it has gained over the minds of even great philosophers, we must learn to critically examine its value and logical cogency and disclose its mistakes if we find out any. We shall attempt here to see whether the argument above referred to can be proved as valid.

(To be continued).

HYPNOTISM AND MESMERISM.

Hypnotism comes from the Greek word *hypnos*, sleep. This word was first coined by Dr. Braid to denote a

mental phenomenon closly allied with that of Mesmerism, yet differing from it in certain important respects.

Mesmerism was named after the great German physician and adept Friedrich Anton Mesmer who practised this art with remarkable success.

Both these systems are concerned with the production of sleep. As there are differences in their methods of procedure, so are there differences in the results produced. Hypnotism achieves its results by the employment of suggestions, while Mesmerism induces it through fixed gaze and passes. The two results differ between themselves both qualitatively and quantitatively. In hypnotic sleep the mind does not entirely lose its consciousness of the external world; but in the mesmeric trance all its objective faculties are held in abeyance and the mighty undercurrent of its inward power flows in with great transparency. In the induction of hypnotic sleep, the attention of the operator is concentrated upon the suggestions he is giving to the subject, while the latter, in his turn, listens to them keeping himself in a thoroughly passive condition. Thus, a sort of mental harmony is created between the operator and the subject by the external means of human speech. As for the mesmeric trance no such outward help is necessarily sought out, but only the mind of the operator is brought into *en rapport* with that of the subject and the result is one of profound sleep. The higher phenomena of Telepathy and Clairvoyance can become manifest only in the mesmeric sleep, as has been truly observed by Dr. T. J. Hudson-an authority on the subject—that "It is perhaps superfluous to remark that the higher phenomena of hypnotism can only be developed with certainty of results by throwing aside our prejudices against the fluidic theory, and employing the old mesmeric methods."* From this it will be clear that the mesmeric process is more useful than the hypnotic method in that it increases the intensity of sleep so much that, in it, the subjective consciousness of mind is brought to play most wonderfully in perfect accord with extraneous suggestions.

For the purpose of curing strong diseases, no known method of Hypnotism is more powerful than that of Mesmerism. It was owing to this efficacy of the latter that, in India, its practice was much in vogue in ancient times. Further, the mesmeric sleep alone approaches nearer to the self-induced yogic trance.

Having shown above the characteristic difference between these two systems, let me proceed to distinguish the nature of ordinary sleep from that of the mesmeric sleep.

Many a modern writer on the subject of Hypnotism would seem

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* The Law of Psychic Phenomena.

to think that hypnotic or mesmeric sleep does not differ much from the ordinary sleep but is mainly identical with it. That this assumption on their part is quite erroneous, will become manifest from the succeeding elucidation of their distinctive characteristics.

The first and foremost distinction that lies between them consists in the perfect quiescence of both the subjective and objective consciousness of mind in the depth of ordinary sleep, and in the lucent manifestation of subjective consciousness in the profound mesmeric sleep. Only when the operator brings his mind into harmony with the mind of his subject, the hypnotic or mesmeric sleep is induced; on the other hand the natural sleep slowly creeps in, in proportion as the soul loses all its conscious movements.

Here, it may be argued that, as, in the ordinary sleep, we find the cautiously-given suggestions being responded to by the subjective mind, it must be concluded that that faculty remains there wide awake. To invalidate this argument, it may be pointed out that the same readiness with which a subject in hypnotic sleep obeys the suggestions of an operator, is not met with in the very person when he is in ordinary sleep. But, that the susceptibility to respond to them can be created in him by patient and persistent efforts of an operator, after a considerable length of time, cannot be held as valid. Why is this so? Because, if the two states are identical, the same thing must occur in them, whenever the same methods are employed. Notwithstanding this, it is well known to the Scientific world that surgical operations are most successfully done on a patient when he is in mesmeric sleep in which what is passing around him does not reach his objective consciousness. But observe one who is in ordinary sleep, how keenly alive he is to a very slight pinch of our fingers and wakes up at once to know the cause of his painful feeling. If the two sleeps are one, we must, then, find the same anaesthetic condition in ordinary sleep as we find it in the other. So, it is obvious that they are dissimilar in kind. But it is to be noted that the ordinary sleep can, by carefully insinuating suggestions into the patient, be converted into hypnotic sleep in which alone the subjective faculty is made to respond to utterances of any description.

(To be continued.)

MANIKKA VASAGAR AND HIS CRITICS.

Under the headings of Manikka Vasagar's Conception of God and The Saiva Siddhanta Rev. Larsen and Rev. Goudie have tried their best to interpret the teachings of the great saint and seeker after God and to judge the merits of the Saiva Siddhanta System. The former has reviewed the various attributes of God as described in Tiruvasagam—God's Greatness, God's Beauty,

God's Power, and God's Grace, and remarked on the inconsistency and the obscuring of the Ethical Element in his conception of God as defects in the otherwise grand idea of a Divine Personality realised by the saint. The latter has picked holes in the Saiva Siddhanta System remarkable for its exposition of God's love and grace and tells us that there is no recognition in the system of the Divine righteousness or holiness and that there is no place for Ethics in the Saiva Siddhanta doctrine of man.

Both these Gentlemen have looked at Manikka Vasagar from the standpoint of their own religion which they seem to consider perfect in all points, and their efforts to study a classic held sacred by the Saivites of the Tamil land are praiseworthy though they have not come at the intrinsic merit of the saint's teachings or of the system of the Saiva Siddhantis. No doubt it is difficult for a foreigner to adjust his mind to a correct view of an alien system of religion, metaphysics or morality. A close study of the religious classic will discover the passage of the saint's mind from the inherited Vedantism and the impersonal Over-Soul made so much of by the Aryan Brahmins to the Saiva Siddhanta and the Divine Personality which distinguish the religion of the Tamilar. In the *Agavals* he is more or less a Vedantin, and as he progresses, in his search after God, he drops off the impersonality and comes upon a personal God in the form of a Guru or Religious Teacher. The saint is deeply conscious of the human imperfections that obstruct the Vision of God and hold him fast to the ways of the world, but it does not mean that he has lived an unclean or unholy life and thereby not deserved the gift of Divine grace. The grace of God falls on all alike but it is only the prepared soil it benefits most. The Divine light searches out the nooks and corners of the worldly heart and makes it clean, but it depends on the preparedness of the mind to receive the light that it keeps up the cleanliness. The human imperfections close in upon the illuminated mind and cause despair and gloom at times, but these are dispelled by the prepared mind on which the Divine Light of grace falls. 'The gift of grace is but the sport.' This is misunderstood. Grace like mercy is not strained but flows free, and it is not due to any effort on the part of God. To the Hindu mind the whole creation is a sport of God, and a sport is not purposeless. It is a work of delight, and not of effort. It simply emphasizes the fact that what looks like a manifestation of tremendous power to us is nothing at all to God. *Bhakti* is misinterpreted as mere fervour of piety while the literal signification of the word is 'holding fast.' As a bhakta, Manikka Vasagar held fast to the Divine illumination maugre the darkening influence of the world and the conditioned mind. There is no inconsistency, unsteadiness or ethical inadequacy in the

Sage's conception of God inasmuch as He appeared to him like a man and illuminated his heart in all his bounteousness and absorbed the sage or held him in Mystic union with him, according to the tradition. To apply the laws of human personality in their entirety to the Infinite Being transcending human powers and to say that the will of God was not sufficiently grasped by the sage in his searches through the manifested work of God-these tantamount to a ridiculous confusion of the finite and the infinite; and the mere fact that God appeared to the saint as a Guru or Religious Teacher itself brings out not only the righteousness and holiness of God but the reverence with which he as a disciple approached and listened to the teachings of the Holy Being in the form of man.

It is the essence of the Saiva Siddhanta doctrine that it acknowledges the three eternal verities and that *Pasu* or the soul on receiving the full effulgence of *Pathi* gets off the bonds of *pasam*, said to be *mummalam*, *i.e.* obtains the release necessary for the blessed mystic union. *Karma* is the second of the tripartite pasam, and the reference by Manikka Vasagar to the 'penance done of old' and to the 'dread entail of ancient deeds' does not conflict with his being a Saiva Siddhanti. Pathi is all in all—Greatness, Beauty, Power, Grace and more—and his multifarious works embody the laws of His Government which the finite mind cannot decipher either in their entirety or in their true character. Manikka Vasagar looked at the all in all Pathi in amazement, and employed the imperfect human instrument to express the Divine Perfection. Hence the defect, if any, is due to their trying to overlap the rounded hole.

—M. S. PURNALINGAM PILLAI, B.A.

THE ORIENTAL MYSTIC MYNA.

OUR OBJECTS.

The publication of the new monthly Magazine 'The Oriental Mystic Myna' necessitates the call for a few explanations. There are numberless magazines and periodicals all throughout the world which deal with all kinds of topics, from the veriest commonplace Politics to the highest transcendental system of philosophy; but there is not, so far as our knowledge goes, one single publication in existence which truly represents the occult side of Saiva Siddhanta or the inestimable value of ancient Tamil literature.

The rapidity with which the human mind ascends in the scale of intellectual progress at the present age is really astounding. The packed-up secrets of the past ages which had been assiduously guarded by selfish religious fanatics in the medieval period of dogmatism,

find now a free vent in the healthy atmosphere of unrestrained thought. Man has learnt to fearlessly express his sincere opinions formed independently of any religious and social influence. The frenzy and intolerence of individual religions is giving way to an ideal recognition of universal truths. The mechanical means of communication facilitates the healthy interchange of varied national ideals and weaves therewith a durable fabric of comprehensive interest. Limitless as is the number of those whose minds are impervious to the rays of true knowledge, still we may confidently expect a near bright future towards which the evolutionary course of human intellect now moves on speedily. Into our Indian life of stern conservatism are brought important changes by the stream of Scientific speculations that take its rise in the minds of both European and American thinkers and by the propagation of Catholic principles which the true and pious Missionaries of Christianity disseminate with a fervent determination and profound devotion. Once stimulated from its fathomless inactivity, the Indian mind cannot stop in the middle of its progress but will run on steadily until it reaches the goal of salvation. At such an active age as this, every individual effort, small though it may be, which is made to help the forward movement not only of the Indian mind but of the human mind as a whole, must be welcomed as salutary.

Now, the philosophy of Saiva Siddhanta, though it had long ago lost its splendour by being mixed up with incongruous elements of crude religious ceremonials and being set up by bigoted religionists as antagonistic to the otherwise cognate systems of Indian thought, still reveals its genuine value to the penetrating eye of the truth-seeking student. Both from a practical and a theoretical point of view, it inculcates immutable laws of Nature and of Human Mind not belonging to one particular cult, but common to all. That this visible material world, though, in its present form, it seems to possess a transitory existence, yet, when it returns to its original state, is eternal and indestructible, that the numerous individual souls that subsist in from the invisible minutest particle of matter to the highly organised body of man, are distinct intelligent units which eternally retain their singleness and not, as some say, the hewn out parts of the Supreme Being, nor, as the Idealists say, the bare reflection of that infinite intelligence, and that God who to the finite Beings is incomprehensible infinitude, is an essence of the purest Love, is one who has no form, no name, but who has a distinct personality all his own the nature of which man can neither comprehend

nor describe—are the sum and substance of the philosophy of Saiva Siddhanta.

The Social and Ethical view of this system is even more valuable than the views of its philosophy on which, of course, they are based. For, it recognises the salvation of man in the nurture of extreme love which goes towards all in utter disregard of caste and creed differences. He who entertains any slight kind of prejudice against his fellow-beings will never attain to salvation. An eternal brotherhood of love exists among the wise and the devout. Interminable differences crop up in the midst of the ignorant. This practical teaching of Saiva Siddhanta is so bound up with its theoretical that one stands in great surprise of the oblivion into which this useful philosophy has gone, while others whose theories are quite revolting to the sense of the practical man flourish on luxuriantly. There are various causes for the disregard of the study of this much useful system of thought, of which we are not at present inclined to speak but which I reserve for a historical review which will from time to time appear in this magazine.

Again, with regard to its occult side of study, nothing has appeared as a systematised whole. We have twisted fragments only. The harmless and beneficent yoga practices ordained in the secret works of Saiva Siddhanta are little known outside the pale of Saints, Siddhars and their disciples. They are kept up so secret and so sacred that they are not easily revealed save to the initiated. There are valid reasons for so keeping them and we will, on no account, violate the secrecy of sacred things by unneccessarily drawing them from their privacy to satisfy the passing curiosity of the worldly people. However, it is our intention to take from that source, only so much as will not in the least infringe upon the rights of the spiritual teachers and adepts. In this magazine will be made every praiseworthy attempt to light some innermost corner of the human mind by a plain statement of mystic facts that are absolutely necessary to the initial step of intellectual progress. Beyond this we have no ambition to go, and, for the final realisation of the occult truth in Saiva Siddhanta, the devout student must seek a real Guru.

Side by side with the esoteric problems of oriental mysticism, will be discussed the much simpler subjects of psychic phenomena which have been in recent years accurately studied and verified by eminent scientific men in Europe and America.

Again, in order to help those earnest students who wish to explore the vast field of Tamil literature

in which the saiva siddhanta works are abundantly written, we purpose to throw some light on those works and on the historic importance of that literature.

Again, though in accordance with our moral convictions we may be forced to expose some of the fundamental errors of prevailing religions, in consequence of a comparative study of them, yet it would be far from our purpose to speak anything derogatory to their adherents, because we sincerely believe in the common and hidden truths of all religions. Our criticisms would be rather on the constructive than on the destructive side.

Again, in the sphere of Politics, our view is one of moderation, concurring with the constitutional arrangements of the British Government. No better Government can be imagined to rule justly over the Indians who are not of one race and one religion but of ridiculous and insignificant differences and tendencies of which one, in the absence of a controlling power, is prepared to rise into ascendancy over the other and crush it out of existence. By this is not meant that the British government is a perfect one. Numerous as are its imperfections, which, by pursuing a wise administration on the lines suggested by the sane Indian thinkers like Mr. R. C. Dutt and Mr. G. K. Gokhale, can be avoided in course of time, still the British Government is, in our opinion, the only one best suited to India.

In fine, we need hardly say that every thing calculated to uplift the humanity as a whole, will find room in the pages of this organ and that all those lofty souls who participate in the benevolent work of self-sacrifice for the promotion of human happiness are requested to hold out to me their succour and support by all possible means.

SWAMI RAMALINGA AND HIS ECCENTRIC CRITICS.

There are pandits and pandits. While some are really very intelligent and as wise as Solomon, there are others whose brains are undeveloped and whose tongues are unbridled. These latter take great pleasure in blowing hot and cold with the same breath, now extolling a person to the skies *ad libitum*, now crying the same person down most brutally. As a Tamil Poet says, this inconsistency on the part of the Pandit of the second class arises from his greed for money, and, also perhaps, we may add, from a desire to pose himself as all-knowing. His cock-sure attitude and hair-splitting propensities excite universal hatred, while his flagrant flunkeyism and timeserving disposition surely cause his pitiable condemnation. It is not an unusual thing here for a pandit to be now and then at loggerheads with another and speak daggers to him, to twist

and torture the Sacred texts, interpolate one and mutilate another at his will and pleasure, and, like devils, quote the Scripture for his own purposes. It is no wonder then that, when a religio-literary controversy *anent* the greatness of Swami Ramalinga arose and raged here for some time, so much injustice should have been done to him and so many calumnies should have been heaped on him by a few abecedarians.

Swami Ramalinga, the gifted author of Tiruvarutpa, is well known throughout the Tamil world, and, as a matter of fact, he is the greatest Tamil Poet of the Nineteenth Century. In Tamil Hymnology and Devotional Literature, the Swami's name stands foremost. His poems are distinguished for their heart-melting pathos and sweet-sounding rhythms, so much so that they are considered to be worth their weight in gold. Not only those persons that possess poetic talents, but also those that have music in themselves or are moved with concord of sweet sounds readily subscribe to the opinion that the Swami's name will ever be enshrined in the penetralia of India's Glory Temple. His music is so subtle, his diction so rich, his cadences so pathetic and his denunciations of the worldly-minded wiseacres so incisive, that, if anybody, in a fit of jealousy, ventures to equal or excel the Swami, the fool so attempting at once becomes crestfallen, shows teeth but cannot bite.

In short, we need have no hesitation in asserting that the Swami's poems are highly melodious and preeminently catholic, sense and sweetness alike moving throughout his productions. Though the Swami does not belong to the class of mere theorists who, being acquainted with the deductive and inductive processes of reasoning, are quite fit to lay down certain general propositions, the Swami is a practical psychologist; and the capital way in which he leads his earnest reader on and on, step by step, from the mire of materialism to the pillar of God, cannot fail to arrest the attention even of a scoffing sceptic or an obstinate atheist. Let an expert in reciting the verses contained in Tiruvarutpa give a musical treat for half an hour to an audience composed entirely of atheists, and see if all of them do not, by a sort of sympathetic concurrence, begin to forget themselves, shed tears of *bhakti* and fall at the feet of Ishvara and do real homage to Him. Such is the magic of the Swami's poems, such the grandeur of his conception!

The Swami was not only a poet, he was a yogi as well. Although his enemies, men who cannot say 'boh' to a goose, were intent on spreading a thousand and one false rumours, we can confidently affirm that the Swami had nothing of the hocus-pocus in him and that he was not one of those that would make others believe that the moon is made of cream-cheese. The

Swami's unblemished character, the high spiritual altitude to which he attained, and his deep-rooted aversion to all worldly possessions mark him out as *the* Sage poet of Southern India during the latter part of the nineteenth century. His is a permanent record in the spiritual and literary history of Southern India, which neither the heat of angry controversy nor the invasions of industrious calumny can ever efface.

T. BHAKTAVATSALAM, B.A.

THE THEISTIC ASPECT OF SAIVA SIDDHANTA.

The philosophy of Theism has assumed different forms of argument in the different systems of philosophy and in the different kinds of religion, from the crudest of the primitive race to the refined type of the twentieth century men. Of these varied forms of argument, the one of Saiva Siddhanta philosophy and religion constitutes the subject of this lecture. But before proceeding to consider the argument of Saiva Siddhanta philosophy, it is deemed necessary to examine some of the important arguments put forward by other systems of philosophy and religion, and disclose their comparative merit in lifting up the veil that hides from our view the profound question of the existence of the Supreme Being. For, all our knowledge consists in the subtle mental process of comparison and discrimination.

The belief in the existence of an intelligent Being all-powerful arose with the very dawn of human race. The fear of being hurted by venomous reptiles and wild animals, the fear of being subjected to danger and loss of life by the terrible phenomena of Nature: roaring storm, pealing thunder, heavy rain, and scorching heat, the fear of mortal disease that saps up the vital elements of the human body-all tended to implant in the mind of the primitive man an idea of his helpless condition and to seek for help in the forces of Nature that are manifested in its varied phenomena. In this way sprang up the worship of Maruts, Rudras, Indra, Sun and other innumerable Gods. And we find mention made of this polytheistic worship in the oldest Aryan record, Rig Veda,

"Of one accord, with Indra, O ye Rudras come borne on your golden car for our prosperity.

An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.

Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,

Good horses and good cars have ye O Prisni's sons: ye Maruts, with good weapons go to victory (M. V. H. 57).

"Thou art great, O Indra! To these alone has the Earth has Heaven willingly yielded dominion. When thou hadst struck down Vritra with might, thou lettest loose the streams which the dragon has swallowed. (M. IV.)

"Whatever we have committed against the heavenly host through thoughtlessness, through weakness, through pride, through our human nature, let us be guiltless here, O Savitar, before gods and man." (M. IV.)

These passages taken from the hymns of the 5th and 4th mandalas of the Rig Veda will be quite sufficient to show the polytheistic worship paid by the early ancestors of our Aryan brethren.

But gradually with the advance of civilisation and the introspective attitude of mind, men of subsequent epochs began to feel the existence of an underlying force which gives life and light to all the different phenomena of Nature. The development of men's inner thought aims at discovering the law of unity behind the various objects of the universe. All the different experimental Sciences of Modern times minimise the disagreements among substances and educe from them the law of unity. So long as there exists a want of recognition of this Supreme law the progress of human thought, the progress of Social happiness is retarded.

Now, by one class of thinkers the prevalence of this belief in a Supernatural Being is attested as a proof of its existence. But, whatsoever may have been the merit of this belief which is, of cousre, shared by all human beings all over the world, still it cannot be admitted by rational thinkers until its validity is tested by stringent logical methods. The belief of a single nation or all the nations together assumed at random without the slightest tinge of reason will not affect the intellectual build of a sane thinker. On such a high pinnacle of reason is he placed that the weak nestling of belief is unable to reach him. If this proof is presented to his consideration, he at once traces it to the mingled feelings of terror and awe experienced by the primitive man as a result of his ignorance to recognise the relation in which he stands to the outer world and the power with which he is endowed to control things of Nature and make them subservient to his purposes. Thus, the traced-out belief embraced eagerly by the primitive man as a consolation of his helpless condition, has not the least claim over the thoughtful minds of the present generation.

Leaving then this form of argument behind us, we may go forth to take up another of a more important kind.

That is the design argument. This is put forward by another class of thinkers to prove the

existence of God from the various intelligent designs exhibited in the arrangements of Natural products. They argue that, when a magnificent building furnished with splendid furniture, is seen in an uninhabited island, it will clearly indicate the hand of an architect who made it there, although it were then impossible to find out who that architect was or why he made it there. Just so, this wonderful universe, with its sex differences, its growth and decay, its proportionate combination of such fundamental elements as fire, air, and water, its careful adjustment of different order of things to produce a desired result, its centrifugal and centripetal forces that keep the planets constantly moving in their undeviated heavenly paths,—all testifiy to the existence of a mighty intelligent power that subsists within it.

Though this form of argument has an air of conviction in itself, yet its correctness of reasoning is not unquestionable. This is based upon pure analogy. Why that which is found in the analogy should be applicable as well to that which is to be proved, is not at all inquired into. The most important link that connects the premises with the conclusion is missing in this argument. What necessity is there that the same law observed in the analogy must be found also in the proposition? Further, everybody has seen an architect constructing a building and knows that, without his aid, no mansion can be reared up. In like manner, did anybody see God at the time when He was creating this vast and wonderful universe? Or, can it be said that the finite knowledge of an architect will bear resemblance to the infinite wisdom of the Supreme Being? Or does God require instruments with which to create this world, just as an architect stands in extreme need of them? If it be urged that the instrumental cause is absolutely necessary in the production of effects, then it may be asked what kind of instruments was used by God in originating this universe? As natural products present difficulties to a proper execution of his work, the architect seeks for suitable instruments to overcome them. Has the Almighty, too, the same difficulties to overcome? These and similar objections do come in our way to accept the design argument as based upon pure analogy.

(To be Continued).

EXTRACTS.

The Expulsion of Indians from South Africa.

The action of the Transval Government—supported as it is by the unanimous vote of the British as well as of the Boers—in enforcing the registration of Asiatics and in restricting the importation

of Indians, is a disagreeable reminder of the difficulty of running a vast polyglot Empire on the basis of equal right for all its citizens. If there is one privilege which citizenship of an Empire is supposed to confer upon all its subjects it is the right to travel and to trade on equal terms with all other citizens in all parts of the Imperial dominions. It is evident that the Brtish Empire is not an Empire of that sort. Neither the South Africans, nor the Australians, nor the people of British Columbia are willing to admit their Indian fellow subjects to equality of rights or unrestricted liberty of residence. * * But when the revival of China is an accomplished fact, Japan and China may refuse to allow handfuls of white settlers to close vast empty continent to Asiatic immigration—*The Review of Reviews.*

The Split in the Indian National Congress.

The Indian National Congress has split into two sections after a free fight before the division took place. This may have been inevitable, but it is none the less unfortunate. The ability of the Indians to govern themselves as a unit is not demonstrated by these ebullitions of impatience which make the enemy to blaspheme. If even the Congress party cannot conduct academic discussions without coming to blows, what chance, it will be asked, is there that an assembly representing all the infinitely varied antagonistic races, religions, and civilisations could ever act as an organic whole? European domination in India came into existence because the Indians were hopelessly divided among themselves, and every demonstration of the ineradicable tendency of Indians to quarrel among themselves will be taken by the outside world as a proof that foreign domination is indispensable. —*The Review of Reviews.*

The preservation of forests.

The necessity of preserving and extending forests in the interests of agriculture is now coming to be generally recognised. In the united states erosion by water has destroyed vast tracts of arable land in New England, in many parts of the Middle States, and most of all in the Southern States. Investigations by geologists and others prove that the floods which have destroyed the land are mainly the result of the indiscriminate cutting of timber along the head-water of the rivers. The bare watersheds cannot retain the rainfall and the water flows at once into the river channels and gives rise to floods. "The forest cover, as it might be called, really acts like an enormous sponge, absorbing the precipitation

of moisture, which gradually drains off" A comprehensive forest policy has now been adopted, and most of the states have enacted very strict forestry laws. A large tract of forest land in Massachusetts has been presented to Harvard University to give scope for practical training to the students in its forest school, and in other Universities also the scientific study of forestry is being encouraged.

Dietetic value of fruits.

Fruits have an advantage over all other foods in that they furnish to the system, in a completely digested form, ready for immediate assimilation, such material as is needed to reinforce muscular energy. To this fact is due the refreshment which is so promptly afforded by fruit juices when one is tired, and the craving for juicy fruits under such cricumstances. Most juicy fruits furnish not only water, but a small amount of digested food substance in the form of sugar, which is taken at once into the blood, and being carried to the muscles, replenishes the stores of energy which have been reduced by activity, thus bringing refreshment and enforcement of vigour and strength. Fruits also aid the digestion of other foods by promoting the formation of the gastric juice, and particularly the production of pepsin.

Disease germs destroyed.

Another advantage afforded by the use of fruits is the fact that fruit acids readily destroy nearly all germs. Typhoid fever germs, cholera germs, and other germs likely to produce acute disease, are quickly killed by coming in contact with dilute solutions of citric and malic acids. Lemon or sour apple juice destroys germs almost instantly. The juice of a lemon added to a glass of water may be relied upon to render the water sterile within half an hour, even though it may contain the germs of typhoid fever or cholera. This precaution may be advantageously taken by travellers, though, of course, it would be better to avoid all risk by using only boiled water when travelling.

The antiseptic properties of fruit render exceedingly valuable as a means of cleansing the stomach and the alimentary canal. The germs which grow in the stomach are all quickly killed when placed in the pure juice of fresh fruit. This explains the beneficial effect of the grape cure, the apple cure, the peach cure, and various other fruit cures which have been for many yaars practised in Switzerland and other portions of Europe, and elsewhere.

Our authority has for a number of years made use of an exclusive fruit

diet in the treatment of obesity, biliousness and various forms of indigestion. In obesity an exclusive fruit diet for three or four days causes, he tells us, a rapid loss of flesh without any considerable discomfort. Fruit fills the stomach and stays the craving for food, furnishing very little nutritive material. Acid fruits are preferable to sweet fruits for this purpose. It is a good plan for a person who is too fat to make his diet consist largely of fruit. Persons suffering from chronic biliousness may pursue the same plan.

In fevers, fruits, especially in the form of fruit juices or fruit soups, are a most convenient food, and certainly the most appropriate of all foods. It is almost universally recognised as an established fact that beef tea and meat preparations of all sorts should be wholly withheld in cases of fever, as the patient is already suffering from an accumulation of waste matter to such a degree that the addition of even the smallest amount contained in beef tea or a small piece of meat may be sufficient to favour the disease and to lessen the patient's chances of recovery.

Persons suffering from acid dyspepsia must avoid sour fruits. Their stomachs are abnormal and sensitive to acids. Organic acids, for some unknown reasons, are more irritating to these sore stomachs even than the acid of the gastric juice. Such persons may eat sweet prunes, pears, stewed raisins, baked bananas, and sometimes well-ripened peaches. They must avoid the more acid fruits.

Science Siftings.

EAST AND WEST.

Man is a social being. The very earliest records of man distinctly show that he lived in the midst of those who were related to him by flesh and blood. In the oldest hieroglyphic writings of Egypt, in the cuneiform inscriptions found in the ruins of Chaldea and in the preserved traditions of the Aryans, the Dravidians and the Chinese, we never find him as an isolated individual thrown up by accident on this earth and moping like a stupid bird on the lonely branch of a forest tree, but as a spirited and cheerful being enjoying the company of his parents and sons, brothers and sisters, and friends and relations. Thus, to associate oneself with the beings of kindred nature, has from time immemorial, been the strongest instructive element in the character of man.

And, as a consequent result of this social function, a healthy interchange of thought increased with the gradual increase of time and evoked in man all the latent powers of his intellect. This naturally led to what we call civilisation which,

in an appreciable degree, has drawn together the scattered tribes, clans and communities into one organic whole. What is civilisation but that which brings into one main current the different channels of thought which the different classes of people have given rise to? What is civilisation but that potent force which breaks through the barriers of once useful but now useless social and religious ideas that kept one people from another people and one nation from another nation? And, what is civilisation but that beneficial influence under which everybody feels the power of his independent thought getting stronger and stronger with the accretions of other thoughts of other people? Civilisation consists not, as is conceived by some of our young men, in the vain embellishment of fashionable dress and the unpleasant affectation of manners, but in the natural simplicity of thinking and the moral purity of heart. There and there alone does the secret of civilisation lie hidden.

Now, then, the modern civilisation, the rare product of this inborn social desire has brought the two great nations, the eastern and the western, into closer union and intimacy than they were in ancient times. The characteristics of the physical, intellectual and moral and religious lives of the two nations, the steady growth of their civilisation and the influence which the one exerted upon the other, whenever there occured any chance of their intercourse, constitute an interesting study of the historian. But, as this study of the past is highly useful in stimulating the efforts of the present and future generations to better their conditions of life, it is also of great importance that every one of us should at least have a tolerable acquaintance with it.

To begin first, with the physical conditions of the two nations as they were in ancient times. Though very little is known of their lives in the Pre-historic ages, yet the few mentions made of them in the old Tamil and Greek literatures at the dawn of the historic period enable us to form a faint picture of their situations in antiquity. But, our observations with regard to the western nations are primarily confined to the Semitics, the Greeks and the Romans, for, at that remote period, others in the west were savages that were plunged in barbarism. Here, again, in India our attention chiefly occupies itself with the Dravidians of the south, for our knowledge of the Aryan relations with the westerns has no evidence from historic sources, except as based upon philological grounds.

The oldest reference to the intercourse of the west with the east is to be found in the Hebrew Bible, in the ninth and tenth chapters of the

first book of the Kings. Nine hundred and ninety two years before Christ, *i.e.*, two thousand and nine hundred years ago, King Solomon of Jerusalem sent his navy to Ophir which was at that time a thriving seaport in the east. And his merchants brought from thence plenty of almug and ahalim trees, spices, precious stones, gold and silver, ivory, apes and peacocks. And the names mentioned in the Hebrew Bible for some of these articles are, algum, ahalim karpion, koph, tukhim, etc. The Hon. Mr. Twistleton and other scholars of recent times, having been rendered unable to trace these words to Hebrew origin, sought to find out their source elsewhere. At last, Dr. Caldwell, one of the gifted scholars of the Dravidian languages, derived them from anugam, ahilam, karuva, kapi and thogai, four of which except kapi belong to Tamil. And in accepting this view of Dr. Caldwell Professor Max Muller wrote: "If this etymology be right, it would be an important confirmation of the antiquity of the Tamilic languages spoken in India before the advent of the Aryan tribes." Even after this grand discovery had been made, the seaport Ophir from whence these articles were exported to Jerusalem, puzzled the philologists so much that they were all left in the end in an uncertain attitude as to the exact identification of it with some place in India. "Of these articles" says Prof. Max Muller in attempting to seek for its identification, "ivory, gold and apes are indigenous in India, though of course they might have been found in other countries likewise. Not so the algum tree, at least if interpreters are right in taking algum or almug for sandal wood, or the peacock. Sandal wood as pointed out before, is peculiar to India, and so is the peacock. That the peacock was exported from India to Babylon is shown by one of Pali Jatakas." From this it will be manifest that the seaport which exported these articles to the west cannot be sought for other than in India. And the pure Tamil names of these exported Indian products also clearly point out that Ophir cannot but be some seaport town situated in South India, the geographical position of which affords an easy means of access to foreign nations who came by sea. Under this impression I was, for the last few years, making inquiries in this direction and fortunately for me, I was ultimately led to identify the port Ophir with Uvari, at present, a small village near Tuticorin. That the ports Korkei, Kumari and Uvari of the ancient Pandian Kingdom and Kavirippumpattinam of the powerful chola country had been centres of great commercial activity where trade with foreign nations was caried on, on a very extensive scale, is vividly brought before our

mind by the description in the old Tamil epic Silappadikaram and in the still older lyrics Pattinappalai and Agananuru. How hospitably were the foreigners received by our forefathers, how peacefully and honestly was the trade going on between them and how ably were the exports and imports managed by the officers appointed by the Tamil kings for the purpose, themselves form an interesting theme of study, but limit of space prevents me from entering into details. I wish all the earnest students of Tamil had better refer to Silappadikaram and Pathuppattu especially.

Here, it must be borne in mind that this early intermingling of the two nations determines the degree of civilisation which they had attained in ancient days, that it still remains the creative element in shaping the lives of the two peoples and developing their productive powers to an unlimited extent, and that it will ever serve to explain the most intricate points in the history of their mental, moral and religious ideas, which have been incorrectly interpreted and studied by many a historian who were nnable to recognise the hidden key to their easy solution. Now, it helps me very much to explain to you in the succeeding portions of this lecture the formation of our Indian life in the past, present and future.

Again, this intercourse of the two nations which had most probably taken its rise thousand years before the Christian Era did not stop therewith, but it continued onward without interruption. In the subsequent epochs we find the civilisation of the one people highly spoken of by the other. "Herodotus, the father of Greek history, lived in the fifth century before Christ; and although he never visited India, he gives accounts of the Hindus from reports which are valuable, although he mixes them up with legends and stories, and often confounds the customs of the Hindus with those of the uncivilised aborigines who still inhabited large tracts in India. Herodotus tells us that the Indians were the greatest nation of the age, that they were divided into various tribes and spoke different tongues, that they procured great quantities of gold in their country, that India abounded in quadrupeds and birds larger than any other country, and produced wild trees which bore cotton from which the Indians made their clothing." (R. C. Dutt).

Again, we know of the splendid accounts of the North India given by Megasthenes, the Greek ambassador who came to India in the fourth century before Christ and lived in the court of the great monarch Chandragupta.

Again, we find the great and zealous Buddhist King Asoka sending in the third century B. C. missionaries to Syria, Macedon and Egypt to preach there the moral religion of Buddha.

Again, we see at the beginning of the Christian Era the Tamilians going forth as far as Italy. "The ancient Dravidians" says Mr. R. C. Dutt, an able historian of ancient India, "appear to have had a civilisation of their own before Aryan civilisation was imported into their land. We have said something of the Pandyas who founded their Kingdom in the extreme south many centuries before the Christian Era. Strabo speaks of an ambassador from King Pandian to Augustus, and it is conjectured that the ambassador was from the Pandya country. At the time of the Piriplus, the Pandya Kingdom included the Malabar coast; and from the frequent mention of this country by classical writers, we know that the Pandya Kingdom was sufficiently civilised, in the centuries immediatly before and after the Christian Era, to carry on a brisk trade with the western nations."

Besides these references of a historical character to an early intercourse of the two nations, there are also frequent allusions to it in some of our old classical works. That wine and other intoxicating liquors were imported into India by the Bactrian Greeks or Yavanas, that machines were constructed and great architectural works were carried on under their supervision, that the body-guards of the Indian princes and maid servants of the royal household were mainly composed of Yavana youths and girls, are all clearly indicated in the old Tamil Classics and in such Sanscrit works as Sakuntala of Kalidasa.

Quotations can be taken from the old Tamil Classics to substantiate my statement with regard to the prominent part played by the Greeks in the ancient Indian life, but want of space forbids my doing so. The two mixed together so intimately that the physical life of India had been largely coloured by the civilisation of the West, while the West itself was simultaneously receiving the intellectual and religious impress of the Indian thought.

At this point our inquiry shifts to the second item and our considerations are brought to bear upon the much interesting question of the intellectual life of the two peoples. To me it seems that the East and the West present two aspects of the human mind. While the predominant tendency of the West is to view the outward nature of the universe and draw instructive lessons from it, that of the East is to study its inward essence and become itself eternally unified with the indescribable bliss of that vital principle of Love. By this I do not mean to say that the West was absolutely foreign to all the intellectual processes of the human mind, nor is it my intention to say that the Indians were practical fools who had forgotten themselves in their amazing flights of sublime thoughts into the unknown regions

of mystic spirit. All that I wish to impress upon your mind is that the two nations were placed uuder two different circumstances of which one was more conducive to a wholesome growth of intellect than the other. It must not be overlooked, in this respect, that the position of the two countries, the variation of climate and other environments had much to do in influencing the mental make-up of the two peoples. And, therefore, it is that the one was much attached to the physical universe, while the other occupied themselves with intellectual problems. Even at the present day when questions on the existence of an underlying principle of unlimited intelligence and the secret relation in which it stands to matter and individual souls are being discussed with ardour and sincerity on rational and indisputable grounds, we find it very difficult for European scholars of scientific culture to sever themselves from gross materialism.

But of course it is undeniable from what we gather in the old Greek and Hebrew literatures in the shape of evidences, that germs of moral and religious ideas lay imbedded in the life of the early day Greeks and other nations of the West. But an impartial comparison of the oriental and occidental literatures discloses not only that the amount of intellectual work done in the East far outweighs that of the West but also that the system and order into which the different lines of Indian speculation were brought, rises into greater prominence by the side of the unsystematic and disordered fragments of Western thought which have not yet assumed definite and conclusive form. Even when surrounded by all material comforts that engage the attention of man, there are moments in which the workings of his mind do not stop with them but go on sounding into the mysteries of the universe and bring back with them the stray experiences which they have acquired. Only such stray and unsettled thoughts are found in the oldest writings of the Western nations. Even the later writers and renowned philosophers such as Plato and Aristotle have not left us any decisive and perfect form of their thought-work. But with the intellectual savants of India the matter was otherwise. Long, long before the dawn of real historic period, they had thought out and solved to their extreme satisfaction all the important problems of metaphysics and brought them into an orderly and systematic whole. They never placed us in suspense and uncertainty as to their exact opinion of a particular system of thought.

(To be Continued).

CHINESE IN AUSTRALIA.

A Discovery by the Immigration Searchers.

London, Aug. 10.—Chinamen are striving to enter Australia in defiance of the Immigration laws. Federal immigration searchers at Sydney yesterday discovered nine Chinamen lying on the top of the boiler of the German vessel the "Prinz Waldemar." They were unrecognizable with dust and grease.

THE OLYMPIC GAMES.

American Denunciations.

London, Aug. 10.—The American newspapers are printing numberless interviews with the athletes returned from the Olympic games denouncing British unfairness.—*M.T.*

THE CRISIS IN PERSIA.

Germany's Policy.

London, Aug. 11.—The St. Petersburg *Novoe Vremya* says the Germans are actively working for the establishment of a band and trading facilities at Tabriz, with the idea, the *Novoe Vremya* believes, of securing the summoning of an International Conference with regard to Persia, similar to the Algeciras Conference.

THE KING'S TOUR.

Meeting with the Kaiser.

The king has started for Cronberg, where he meets the Kaiser. Thence he goes to Ischl to meet the Emperor of Austria and then on to Mariahbad.

The Visit Welcomed by Germany.

The German semi-official Press welcomes King Edward's visit, hoping that it will conduce to the untroubled relationship of the two countries.

AN UNEXPECTED ARREST.

The Would-be Printer of "Swarajya."

SIMLA, Aug. 10.—Ram Chandra, a resident of Ata, U. P., who came latterly to take charge of the *Swarajya* and had gone to the Court to sign the declaration that he was printer and publisher of the *Swarajya*, was arrested by order of the Magistrate in the Court compound. He was charged under section 124. A. 153. A. and several other sections of the Penal Code. He has been sent to Cawnpore for trial where some others will be tried on similar grounds as himself. When the police approached to arrest him, he asked for the warrant, but was told that the Magistrate could do without it.

KHUDIRAM'S LAST WISH.

Permission Granted to Cremate.

Calcutta, Aug. 11.

The following telegram from Muzafferpur was received here last night:—Babu Kalidas Bose, Pleader, obtained the Magistrate's permission to cremate Khudiram's dead

body, on giving an undertaking that there would be no demonstration of any kind. The number of mourners to follow has been cut down to six, besides the actual pall bearers. Kalidas Babu saw Khudiram in the evening and found him firm, resigned and cheerful. The last wish he has expressed is to take *prasad* at the local shrine of Chaturbhujasthan before execution. His recent illness has made him rather weak and dark.

EXECUTED.

Punctually at 6 o'clock, this morning, the execution of Khudiram Bose took place at the scaffold. The warrant was read. Khudiram made no statement to the Gaol Superintendent prior to leaving the cell. Death was instantaneous. The District Magistrate, the Superintendent of the Jail, the D. S. P., and a few others were present.

THE RANGPUR DACOITY CASE.

CALCUTTA, AUG. 11.

The Rangapur dacoity case, an offshoot of the Alipore Bomb case, in which Babus Ishan Chandra Chakerbutty, Ashutosh Mozumdar, and Mohendra Nath Lahiri were charged with making preparation to commit dacoity and with collecting men for the same purpose with Narendra Goswami, Barendra Kumar Ghose, Hem Chandra, Das, Paresh Nath Mullick, all accused in the bomb case, came on for hearing on Monday before Mr. Vas, District Magistrate of Rangapur. Seven witnesses were examined, all of whom except one were cross-examined by the Public Prosecutor, as hostile witnesses. The case stands adjourned till the 22nd instant. Naren Goswami was expected from Calcutta yesterday, but he had not turned up. The accused are on bail as before.

DARJEELING MAIL ASSAULT CASE.

FEELING AGAINST JUDGMENT.

CALCUTTA, AUG. 11.

The judgment of the High Court in the Darjeeling Mail Assault case has naturally evoked the greatest indignation in Bengal. Even many Europeans are highly dissatisfied at the conviction and sentence passed upon Mr. Durga Churn Sanyel and a European gentleman promised Rs. 500, in aid of the fund to be raised for the benefit of Mr. Durga Churn. On Sunday a public farewell was accorded to Mr. Sanyel, who, after being garlanded, said :

"I thank you, brethren, for showing respect to me. I am an innocent man and yet I have been convicted and sentenced to imprisonment. I know you all love and respect me. Adieu for ever! Leaving my wife and children under your care, I am going away never to see you again. I am quite sure I shall die in Hajut. My life will not last. Oh my Brethren! oh my Motherland! Farewell to you all!